THE

VEHICLE,

OR

NEW-YORK NORTHWESTERN CHRISTIAN MAGAZINE.

No. VIII.] JUNE, 1816. [Vol. I.

THE GARDEN SCENE.

THE bright luminary of day, shorn of his golden beams, had descended beneath the western horizon; and sable night with raven wing, had overspread the land with cimerean darkness. The children of the ancient Patriarchs, assembled in the capital of Judea were celebrating the paschal feast, while the mighty Sanhedrim, convened in close debate, were devising means whereby they might destroy Jesus of Nazareth, whom they affected to consider as an impostor. The renegado Judas was announced to the deep considering council. With joy sparkling in their countenances, they bade him welcome, praised his loyalty, and extolled his orthodoxy. He honoured their pious zeal & anxious concern to preserve uncontaminated their religion, and save the commonwealth from the seditious designs of an artful demagogue; and with all the zeal of a flaming patriot, proposed, for due reward, to deliver him into their hands. With

joy they acceded to his proposal, the bargain was made; thirty pieces of silver were paid down; a band of men were procured, who, with swords spears and lighted torches accompanied the perfidious traitor to accomplish his black design.

In the mean time the Son of David with his little band of faithful followers who had been feeding upon the mystic Lamb, having now finished the sacred repast, instituted the ordinance of the supper as a pledge of his love and to keep in their remembrance the dreadful scene about to be acted. And now, oh wonderful condescension, is the blessed Jesus seen girt with a napkin, washing the feet of his disciples. Having performed this service, and knowing that his hour was come, and that this was the hour and power of darkness he pronounced his valedictory discourse, for the consolation of his faithful followers.

Arising from the table, he led forth his chosen ones, and passing Kedron's pensive stream, entered Gethsemane where soon began the tremendous scene. Leaving three of his beloved friends to watch with him, he goes forward, and suddenly is seized with a tremor, his whole frame is agitated, in an agony of soul he falls on his knees, and pours forth his grief in a flood of tears. "*Father if it be possible, let this cup pass from me nevertheless not my will but thine be done.*" Arising from his knees he returns to his servants who were left waiting.

But they alas! were asleep, with what soul melting tenderness does he address them! "*Peter, what, couldst thou not watch with me one hour? watch and pray lest ye enter into temptation; the spirit indeed is willing but the flesh is weak.*" Again he is withdrawn from them. His agony increases; a most tremendous scene opens to his view, there stands eternal justice clothed in a robe of purest white, his eyes like the lightning, his countenance like the burning orb of day; in his left hand he holds the book of the law violated by man, in his right a flaming sword, and in thundering accents demands full reparation for the horrid apostacy of the ungrateful race. Blood, blood is the only cry and nothing but blood will satisfy the stern demand. The tremendous sound fills the trembling victim with agonizing pains, and tremulous woe. His mortal powers are overwhelmed in deep distress; an agony inexpressible seizes upon him; his holy soul borne down by the weighty sorrow that now presses upon him almost fails. With strong cries and bitter sighs and groans he calls for help. *And was heard in that he feared.* In the heavens the voice of the great JEHOVAH is heard, the sovereign mandate shakes the empyreum, and demands speedy obedience. Soon Gabriel binds his golden garments about him, spreads forth his azure plumes, leaving the sweet celestial courts, and with speed swifter than the lightnings nimblest glance descends to the earth. In the doleful garden consecrated to sa-

cred sorrow, stands confessed the sweet messenger of the eternal sovereign. But speak thou beauteous angel; say what were thy feelings, when thou beheldest within the gloomy pales thy great creator clothed in humanity enveloped in floods of deep distress; his holy soul was rent with agonies inexpressible and overborne with sorrows of the highest grade; the dreadful conflict within, produced the most awful effects upon his gentle frame; burst all the pores of his sacred body, and caused a profuse discharge of the sanguinary fluid, until he was besmeared from head to foot and literally baptised in sweat and blood. Oh the bitter groans, the heart-rending sighs which burst from his tender bosom! how didst thou stand aghast! thou beauteous form, at the tremendous scene! how didst thou admire the superlative love of God manifested in this wonderful transaction! how didst thou tremble when thou sawest thy glorious creator in this sighing, groaning, and bleeding condition! How different the circumstances of the first and second Adam when entering upon their probation! the first Adam was placed in a beautious garden decorated with all that is pleasing to animal life; to obey the commands of God insured to him life with every blessing conducive to perfect happiness. The second Adam entered the garden of sorrow: To obey the commands of the *most high* was attended with pain, tremendous agonies, blood, wounds, and death, in its most fright-

ful form. Yet the first man by disobedience sunk into a state of misery. While the second man by perseverance in duty merited the promised reward. In the mean time the celestial messenger contemplating the inexpressible anguish of the incarnate God, felt all the sympathizing sorrow that heavenly beings can feel. He gazed and wondered, mourned and sighed, as angels sigh. With what pleasure would he have assisted if it had been in his power but no, none could assist in this important work.

" He stood to strengthen not to fight ;
" Justice demands its utmost mite ;
" This victim vengeance will pursue,
" He undertook and must go through.

And now all heaven is in amaze ; the music of the spheres is suspended ; the golden harps of the blessed are unstrung ; the songs of triumph cease, and boding silence reigns through all the paradise of God. A tremendous flood of overwhelming sorrow pours in upon his guiltless soul, rends his benevolent heart and bears down his noble spirits. Thick darkness bedims his mortal view. The hellish fiend with his infernal myrmidons assails him on every side, and gloomy terrors environ him around. Well might he in the bitterness of his soul exclaim " *The bulls of Bashan encompass me about. I sink in deep mire. Save me O God, for the waters go over me.*" And now the wide portals of heaven's everlasting doors are thrown open and from the lofty battlements angels look down with

wonder and surprise on the complicated scene of sorrow and distress.

But now the sweet sufferer once more arouses his sleeping friends with this tender address: "It is enough sleep on and take your rest." Oh, Peter, how canst thou sleep while thy dear friend is enduring all the pains of hell! Just now through the dark gloom breaks in upon the view the radiance of a multitude of glittering torches, a band of men appear, the perfidious Judas leads them on. They, armed with spears, attack the son of God. The false renegado now approaches, and with all the fawning hypocrisy of a base sycophant comes near the son of God and kisses him. This is the token. The obsequious band draws near to lay hands on the almost exhausted sufferer. When he enquires whom seek ye? they say Jesus of Nazareth, "*I am he*," is the reply, but oh what power attends these significant words. Like claps of loud bursting thunder from Sinai's tremendous mount they reach the ears, and strike the heart of the assailants—they go backward; they reel, they stagger, they fall to the ground, like dead men. But through divine permission they rise again and renew their assault, the same enquiry is made, and answer received. "*If ye seek me*" said the blessed Jesus "*Let these go their way*" Oh the compassion of God! how astonishing! The innocent apprehended and led away to judgment, while the guilty are sent away free and at large! Thus did the glorious sufferer

exhibit a slight specimen of his almighty power and shew his enemies what with infinite ease he could do; and likewise evinced to the view of all intelligences that his sufferings were voluntary and not by constraint. He spared his enemies from death and substituted himself in their stead. The cruel myrmidons now seize the gentle lamb and lead him away to the slaughter.

And now, oh my soul, upon a retrospective view of the sufferings of Jesus what remains for thee to do; but to wonder, love, and adore?

To wonder at the mysterious conduct of Jehovah in thus opening a glorious door of hope through the intense sufferings of his eternal son. How astonishing! I have sinned and he suffers; I have violated the law and he endures the penalty. He suffers that I may enjoy rest. He is tormented that I may have peace. By his agonies am I saved from the intolerable pains of hell! O my soul let all thine affections flow forth to this glorious object! What being in universe so much demands or so much deserves thy love and esteem? Ah what is all created worth or excellence when compared with this incomparable one, in whom are united all created and uncreated excellence. Love then my soul with all thy powers; live for him and to him; and let thy great concern be how to glorify him best. Praise him for his superlative goodness, for his unspeakable love. Awake every tender feeling. Awake and praise the Lord. Praise him in health and in sickness, in prosperity and

adversity. Praise him when thou goest out and when thou comest in, when thou lyest down, and when thou risest up, when thou sittest in the house and when thou walkest abroad, when thou art attending to study and when laboring in the field. Let the high praises of God be ever in thy mouth. Oh, canst thou be so ungrateful as to forget the garden scene exhibited in Gethsemane, or make light of the sufferings of the son of God? No, my soul begins to catch the sacred flame, and to glow with heavenly ardor. Come then, stand on the watch tower; maintain the conflict, with all thine enemies, shake off indolence that deadly foe. Arise to action; awaken every latent power; gird on the whole christian armor and stand in panoply complete. Attend to every duty, be conversant with the word of God which is the sword of the spirit, pray much, be frequent in self examination, constantly attend upon the public duties of religion; let no frivolous excuses keep thee from the house of God. Reflect oh my soul on the situation of many ten thousands of thy fellow creatures who are now deprived of the light of the glorious gospel of peace and let the example of the dear son of God stimulate to action. Did the blessed Jesus leave the bosom of the father did he sigh in Bethlehem and groan in Gethsemane to bring salvation to thee, and wilt thou refuse the smallest pittance of thy wealth or time to impart the gospel to those who are perishing for lack of vision! AMYNTAS.

An account of Elder R. Beckworth's Missionary Tour.

On the 9th of October, 1815, he set out on a missionary tour, proceeding on his way, preaching and visiting, as occasion offered. On the 11th he came to Dryden, where the Lord has of late began a work of conviction and conversion. Twelve were baptised here the last Lord's day. He preached in the evening, and from thence proceeded on his way, preaching as opportunity offered. On the 14th he came to the church in Reading, where he tarried over the Lord's day, and preached with them. In the evening held a conference—a sweet and comfortable season; saints rejoiced, and the audience were solemn. On the 16th continued his rout, visited the first church in Benton, found them in a low situation, and greatly needing help from God. From thence he passed through different places until he reached Conhocton, where he preached, and assisted the church in forming a set of articles, which were cordially received. He then proceeded to Loon lake and finding seven brethren and six sisters in union, he supplied them with articles, and formed them into a conference. Missionaries are desired to call upon them. He then proceeded to Alfred, where he broke bread to the church, and enjoyed a comfortable season.—Passing on he went to Canadea, where he enjoyed a precious season. He then went to Van Campen's creek, in the town of Friendship. In

this place he experienced some tokens of the divine presence. He drew up articles for the conference which it was proposed to form in this place, and discovered some symptoms of a revival. He then proceeded to Gerry's settlement, and assisted in forming a conference. There is a prospect of a church rising in this place; missionaries are desired to visit it. About this time his horse was taken lame, which obliged him to lie by for a week, which time he improved in preaching and visiting. November 17th, he went on his way, leading his horse, till he came to Griffin's settlement, in Nunda, where he met with a cold reception. On the 22d, having obtained a horse, he came to Clarence, and preached at brother Bell's; attended church meeting, heard five persons relate their experience, who were received, two of them by letter, the other three he baptised. He spent the Lord's day with the church in Middleburgh, and on Monday attended church meeting, for the settling of some difficulties. Preached on Tuesday at Leroy, had a pleasant season, and thinks it probable that a baptist church will be formed in this place; missionaries are desired to visit it. Lord's day, December 3d, he came to elder Baker's meeting, in Pompey, on his return home, where the Lord has lately begun a glorious work. About 20 have been hopefully brought into the liberty of the gospel. In the evening he arrived at his own house, and found that the Shepherd of Israel had preserved his family in health.

He was absent eight weeks, preached forty five times; enjoyed good health; thinks he enjoyed the presence of the Redeemer; saw the saints comforted, and sinners made solemn; he was kindly received, found great pleasure in preaching from house to house, and sometimes on the road; found the harvest great, and the laborers few. He observes, "that could our brethren have knowledge of the starving, destitute situation of those in the wilderness it would bring tears in their eyes, and would open their liberal hands to afford some relief."

To the President and Directors of the Hamilton Baptist Missionary Society.

DEAR BRETHREN. Having received an appointment from you as a missionary, by the solicitation of elder Stephen Olmsted on the 15th of August 1815, I set out for Canada On the 17th arriving at Canandaigua I met with elder Olmstead according to appointment, proceeding on our way to Avon we met with elder Holmes, from whom we received some necessary information concerning our progress in Canada. On the 19th called on the church in Clarence, found them in a low situation and much scattered, having been called to part with their elder by death. We spent the Lord's day with them.—On the 22d we crossed Niagara river, rode down the river to a German settlement, where we found some spiritual people who were desirous of preaching, and agreed to meet in the

evening at Mr. Millar's a German minister, he and a number of his brethren appear to be religious people. In the evening preached to them; it was a precious season while minister and people were bathed in tears of joy under the ministration of the word of life. This people receive none into their fellowship but such as give evidence of a change of heart. Their method of baptising is as follows they go into the water the minister takes up water in both hands and pours it on the head of the candidate; they refuse to bear arms. On the 23d past the battle ground at Chippewa, had a view of Niagara falls; then passed on to Bridgwater viewing the places where the dead were buried or burnt. From thence passed through the village of St. David, had an extensive view of the ravages of war; came to brother Haven's at ten mile creek; preached in the evening. On the 24th rode to Clinton, preached at the meeting-house; held a conference with the church; who agreed to call a council upon our return for the ordination of brother Samuel Burdick; 25th attended meeting in the evening at Ancaster; 27th attended a meeting with a number of brethren at a settlement near Grand river; tarried the night with elder Crandall; 28th visited the church in Townsend, and attended meeting with them in the afternoon, and preached in the evening; 29th parted with elder Olmstead, who went on his way to long point; I agreed to preach to the people in the afternoon. The next morning

proceeded on my way to Oxford, on the river Thames, preached in the afternoon; 30th rode thirty miles, the greater part of the way through a wilderness and one of the worst roads that I ever passed, arrived in the evening at deacon Burch's; 31st visited some of the scattered brethren of the church in Oxford, and preached in the evening to a considerable assembly, being pained in body and my soul overwhelmed with darkness. September 1st rode to a settlement on the governor's road, preached in the afternoon, had a considerable degree of freedom. In the evening met the people in conference; two persons related their experience, and desired baptism; 2d met the people at a small house in the woods, near Cedar creek, preached on baptism, and baptised the persons aforementioned, then rode five miles through the woods, in the rain, to meet an appointment, thence to a brother Mabee's in Oxford, and met the brethren to settle some difficulties, in which we were successful.

Lord's day, September 3d, preached to a large and attentive assembly. I now began to take a long farewell of the dear people leaving them in a scattered condition, surrounded with false doctrines; and no minister nearer than forty miles, not expecting to see them again until I meet them at the tribunal of the Great God; there is none can realize the feelings of my poor soul but those who have experienced similar scenes. After meeting rode 12 miles; on the 4th returned to Townsend; 5th visited in the

forenoon, preached in the afternoon and took an affectionate leave of the church and people; 6th rode to Mount Pleasant near Grand river, preached in the afternoon, then rode to Fairchild's creek, preached in the evening; 7th preached at the head of the lake, to a methodist society. On the 8th returned to Clinton, met the brethren convening for council. Sept. 9th attended council with the church in Clinton, on the subject of ordination of brother Burdick the council agreed not to proceed, to ordination.

Sept 10th preached to a large assembly; the worth of souls and the thought of meeting them in judgment much affected me. I then broke bread to the church, and bid them farewell for time; 11th rode in company with elder Andrews to brother Haven's on Ten mile creek, prevented meeting by reason of rain; 12th rode up Ten mile creek' visited some brethren, preached in the evening to a solemn assembly; on the 13th preached at 1 o'clock, and then returned to brother Haven's on Ten mile creek, preached in the evening; 14th took my leave of brother Haven and family; called on a brother Lamb where I met brother Olmstead; then rode to a settlement of Germans on the Niagara river; had an agreeable meeting with them in the evening; 15th crossed the Niagara; 16th rode to Clarence attended church meeting; 17th preached to the people and broke bread to the church, which had not communed before for about two years, in consequence of the war and

the loss of their minister, by death. The church voted their thanks to the society for past favors, and desired to be remembered in their destitute situation; I then proceeded slowly on my way, my horse being lame; 20th I visited the widow Brown's family in Caledonia, she having lately been bereaved of her husband, elder Solomon Brown; her eldest daughter about eighteen years of age now lay on her death bed. In the afternoon I preached with the church; 21st walked 15 miles on foot leading my lame horse. Here I was detained for some time, on account of my horse; 28th I arrived at my own house, after an absence of forty-five days; In which time I travelled upwards of six hundred miles.

I subscribe myself your friend,

NATHAN BAKER.

To the President and Directors of the Hamilton Baptist Missionary Society.

DEAR BRETHREN.—Pursuant to your direction, I left home on a missionary tour the 20th of December 1815. I shall proceed to give you some account of a few particulars; I spent a few days at Locke and Genoa; In this place the Lord is carrying on a work of conviction: I baptised two persons, a number more had experienced a change of heart; and were waiting for an opportunity to go forward in the ordinance of baptism having sent for an administrator. A certain doctor Taylor, and some of his associates, are infesting this place, and en-

deavoring to disseminate their poison, but with little effect; their folly begins to be made manifest unto all men This people need assistance. In Cayuta and Ulysses, I spent some time, the people were very attentive, and earnestly desired the further assistance of the society; Meetings were frequent; the people solemn. Here is a very destitute place, and an extensive opening for preaching. In the town of Jersey there has lately been a church constituted; At a place called Union valley in the town of Bath, I had a very comfortable time, the Lord is pouring out his spirit among this people; several have lately been brought into liberty, and a church formed, a few days since. In the neighborhood of this church I was informed of some attempts to propagate the annihilation doctrine, but with little success. The church stands in need of assistance. Leaving this place I went to Alfred, had a very agreeable opportunity, with the brethren; at Vancampen's creek in the town of Friendship, I found four professors, who had formed themselves into a conference, and were in expectation of more to join them; returning through Alfred I came to Conhocton. Here the Lord is magnifying the riches of his grace, in converting souls. I baptised three; some others had received a hope, but were not ready to go forward in the ordinance. Our meetings were solemn, and the audience appeared much affected. It was truly rejoicing, to see the solemn attention of the audience; this people are

very desirous of a continuance of missionary assistance, and feel anxious to settle a minister among them. Under existing circumstances, I think it the duty of the board to take notice of their situation. In the morning, I left this agreeable people. Passing by a brother Bernard's, he called me into his house, and informed me that his little daughter, aged about ten years, was desirous of conversing with me. I found that she was under pungent conviction for sin. She complained that she was a great sinner, and appeared greatly distressed, that she had sinned against God; could not see how it was possible that so just a God could pardon so great a sinner. I spent a few minutes in conversation and then left these agreeable people. I then proceeded to Livonia; spent a few days with the brethren, and then proceeded on my way, setting my face homeward. Arriving at Scipio I found the Lord was pouring out his spirit in an agreeable manner. In consequence of the triumphs of divine grace, many of the blooming youth have renounced their youthful vanities; forsaken the service of Satan, and devoted themselves to the service of God. Many are yet trembling under the apprehensions of divine wrath. Go on, Almighty King, from conquering to conquer; increase the trophies of divine grace, and obtain universal dominion. Cease not the glorious operations of divine power, until the whole earth be filled with thy praise.

On the 5th of February I arrived at my own house, in good health, and found all well, having been absent forty-seven days. I rode four hundred and thirty-five miles, baptised five persons, attended two church meetings, one communion, and several conferences, and preached fifty-four times. If pleading were efficacious I would fill my mouth with arguments, and with unceasing importunity intreat my brethren to take into consideration the state of the destitute situation of multitudes of our dear brethren and sisters. But I must close. Permit me, dear brethren, to subscribe myself your affectionate friend in the gospel of the Son of God.

JOHN LAWTON.

To the President and Directors of the Hamilton Baptist Missionary Society.

DEAR BRETHREN.—On Friday, March 8th, 1816, I set off on a Missionary tour to the westward; and on the evening of the next day, I preached in Christian Hollow, in the town of Tully. The following day, being Sunday, I preached two sermons more in the same place; after which I rode into Onondaga a distance of six miles and preached in the evening.

On Monday, March 11th, I set off directly for missionary ground on the west side of Genesee river, but owing to a hurt I received, by a fall from my horse, I did not arrive until Saturday in the afternoon. The people at the Rapids in the town of Gates were immediately noti-

fied of my arrival, several of the neighbors assembled on short notice, and I preached to them in the evening; I also delivered three discourses more on the following day.

On Monday, March 18th, I left the settlement at the Rapids and proceeded to the Ridge Road. I then journied westward preaching in a number of settlements on the Ridge, and parts adjacent as I had opportunity; and on Wednesday March 27th I crossed the Niagara river, into the Province of Upper Canada: still proceeding westward I travelled as far as the Forty mile creek; spent my time very agreeably, especially with the church in Clinton, with whom I stayed several days, and at our parting I administered to them the Lord's supper.

On Wednesday, April 10th, I left Canada, having been in that country fourteen days, and in the evening I preached at Lewiston—From Lewiston I proceeded to Cambria, preached in several settlements, baptised Mr. Timothy Freeman, assisted a small number of our brethren and sisters in forming into a christian conference, and then set off for home; but owing to a snow storm I was detained at Caledonia, where I preached several times, baptised Mrs. Elizabeth Grant, administered the sacrament of the Lord's supper to the church; and on Monday April 22d I again set my face towards home, and arrived in safety on Friday evening, April 26th, having been absent fifty days; In which time I preached forty-nine sermons, attended

two church meetings, baptised two persons, administered the Lord's supper to two destitute churches, assisted in forming one conference, besides teaching and exhorting from house to house.

While I was in your employment I discovered great attention to meetings, such as I never saw before when on similar business. Our assemblies were often crowded, and always attentive. To this I shall only add, that I have received from the friends of missions as donations to the society, the sum of 39 dollars 51 cents of which 28 dollars 71 cents were contributed in the province of Upper Canada.

And now, dear brethren, having given you the necessary information respecting my late missionary tour amongst the inhabitants of the wilderness I subscribe myself your devoted and humble servant, JOHN UPFOLD.

Augusta, May 14, 1816.

ACCOUNT OF REVIVALS.

As cold waters to a thirsty soul so is good news from a far country. Zion rejoice, thy King reigneth. What can be more pleasing to the friends of holiness, than to contemplate the late displays of sovereign power in bringing sinners to bow to the sceptre of divine mercy; it appears that the Lord is triumphing gloriously. We hear of his goings forth in almost every direction. From many places we have received some intimation, though no particular account

of the pleasing work. We shall however present our readers with such imperfect sketches as are in our possession at present, hoping that we shall be able, at some future period, to give a more particular account.

Extract of a letter from Troy, dated April 8, 1816.

"God is pouring out his spirit in the village of Troy, and its vicinity. The reformation is greater than ever was known in this place; it is powerfully operating in both baptist and presbyterian churches; we have meetings almost every evening in some part or other of the village. Some of the most vile and wicked have been brought to feel the power of divine grace. Among the rest one instance of conversion is worthy of notice. A certain man who was notorious for the vileness of his character, and considered by the inhabitants as a curse to the rising generation, attending a conference for the first time, was so wrought upon as to cry out: what shall I do to be saved! this instance of divine goodness excited the most grateful sensations in the breasts of the inhabitants of the village. On the 7th of April, 1816, forty-five were baptized by elder Wayland, assisted by elder M'Clay, of New-York.

From West Bloomfield county of Ontario, we hear that the Lord has visited the Presbyterian church in that town with a most glorious display of divine mercy. In the west part of Locke, and east part of Genoa, county of Cay-

uga, the inhabitants have experienced a revival; Cazenovia, Sharburn, Homer, Sempronius, Spafford, Manlius and many other places in the state of New-York, have shared and still are sharing in this rich blessing; in Eaton God is at work in a powerful manner; fifty have been baptised and added to the second baptist church in that town since the first of May. Some violent opposers have been suddenly turned about, and are now building the things which they, but lately, labored to destroy. Many youth and children are hopefully converted. The work still continues. From Henderson and Ellisburgh we hear of the wonderful operations of divine grace. About 150 have been added to the churches in these two places.

From the Massachusetts Baptist Magazine, we make the following extracts.

Nov. 13, the Rev. Thomas Rand, of West Springfield, thus writes. "At a place where I appointed a monthly lecture, God has been pleased to pour out his Spirit; a few have obtained a hope. Twenty or thirty under solemn conviction. Some tokens for good are seen among my people in this place, and also among the Rev. Dr. Lathrop's."

I feel thankful for the assistance which the Missionary Society has afforded me, although it has considerably increased my labors; my soul has enjoyed a blessing in fulfilling them. I think, I feel willing to labor in any way that will promote the honor of the Redeemer, and the good of souls.

Jan. 30, 1816, Rev. Stephen S. Nelson, of Attleborough, thus writes in great haste. "I can only say the Lord is still doing great things among us, both by mercies and by judgments. The fever still rages, and sweeps off many in a sudden and awful manner. Our good deacon, William Blackington, is now at the point of death. [*Since dead.*] Multitudes here, and in the adjacent towns are inquiring what they shall do to be saved. I have baptised 66 since this good work began, and we have received 12 by letters from other churches. I expect to baptise a number more soon."

Large additions have been made to Congregational churches in that and several of the neighboring towns. The work is said to be still powerful in Foxborough, Easton, Sharon and some other places. Though they "follow not with us," we will nevertheless rejoice in their conversion to God.

Extract of a letter from the Rev. Daniel Merrill, dated Nottingham-West, Nov. 22d, 1815, *to the Editor.*

DEAR SIR. To-morrow we have a church fast, that we may afflict ourselves before our God, to seek of him a right way for us, for the people, for our little ones, and for all our substance. We have, in this place, great need of a shower of love upon the people of God; and a great rain upon the people generally. Two or three times, a cloud, as large as that which Elijah's servant saw, has appeared in this

town, but as yet it has not increased like that. It may be the set time to favor Zion is nigh.

You have, no doubt, received particulars of the remarkable work of Zion's King in the District of Maine and in several parts of this state. In Tomaston fifty have, the season past, believed and been baptised; in St. George, fifty more; in Nobleborough, 112; in Jefferson 59; in Bowdoin, say 120, or more; in several towns west of Portland, 150 or 200; in Deerfield, and towns coming upon it 200.—All these, in the Apostolic way or rather in Christ's way, were visibly made disciples and then baptised.

In many other places, a less number of disciples had been baptised. A small number had been baptised in Brunswick, before I was there in Sept. last, and the appearances were then very promising. At Topsham, I broke bread to a small church of loving disciples. for the first time. They have been lately gathered in that town, where Satan's seat had long been.

On Connecticut river also, very considerable reformations the present year. At Salisbury, N. H. 42 have been added by baptism, to brother Robinson's church, and numbers more expected to be soon. A considerable number of persons have joined Mr. W——'s church in that town, notwithstanding the opinion of some that he has commenced Arminian as well as idolater, having made a derived god, who is but

of yesterday. I am, dear brother, yours with esteem, DANIEL MERRILL.

Revival of religion in Cazenovia.

Believing it to be interesting and comforting to the friends of Zion, to learn the increase of Christ's kingdom on earth, I have undertaken to give a brief account of the triumphs of Emmanuel in this place. This I can do but imperfectly; for who can utter the mighty acts of the Lord! Yet I will call to mind some of his marvellous works; for he hath done great things for us, whereof we are glad.

In the year 1800, that venerable servant of Jesus Christ Elder James Bacon, whose praise is in the churches, began to preach to the few scattered inhabitants of this infant settlement. The blessing of the Lord attended his labors, so that on the 17th of June 1801, this church was constituted consisting of 16 members. Since that time, 19 have been removed by death, 31 excluded, 30 dismissed to other churches; our present number is 261. In the latter part of 1803 a revival took place, and upwards of 50 were added. This gave great joy to the aged minister, who thought he could say with Simeon of old; "*Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*" He declined accepting the pastoral care of the church any longer on account of his advanced age. In 1804, I received a call to come here which I accepted. A short time after this,

some trials took place, which terminated in the exclusion of 5 or 6 of the members, and which served to the purifying of the church. In 1807, the attention of the people was again excited, our assemblies were crowded and solemn, many began to enquire, what they should do to be saved; 34 were added to the church this year. In 1808, the work continued, and through the ensuing winter conferences were attended almost every evening in the week. My time was all employed in visiting and preaching, the call for labors was great; I received great assistance from Elder Joseph Coley, then, a licenced preacher in this church; 68 were added to the church this year. From that time to the present there has been but a short time, without a revival in some part of the society, several members have been added yearly; and but seldom a communion season has passed without an addition to our number by baptism. In the latter part of the summer of 1815 there appeared an unusual attention among the people. At the covenant meeting in July two women offered themselves to the church; one of whom had recently obtained a hope; the other had entertained a hope for a number of years, had been convinced of the propriety of the distinguishing sentiments of this church, but determined she never would be a baptist; at length a sense of duty rolled with such weight upon her mind, that she could withstand no longer. The night before she made an offering of herself to the church, she made her mind known to her hus-

band, and desired his consent. He possessed too much politeness to forbid her; but the enmity of his heart rose against it, & that night he found no rest. His business calling him from home the next day, he cherished a faint hope, that she would not attend the meeting But returning at night and finding that she had been to the church and was accepted, he could conceal his feelings no longer, but observed that the union between them was broken, and there was no more comfort for him in this world. His wife tried to comfort him, but all in vain; it required a higher power. About midnight a thought struck his mind; It may be she is going to perform her duty if so how wrong it is for me to oppose her; with that the iniquity of his heart was laid open to his view, and so dreadful was the sight, he concluded there was no peace for him in time or in eternity, but this did not reconcile his feelings to his wife; for he thought that she was the cause of his trouble. In the morning his mind was full of anguish, and he thought if his wife was out of sight, his anguish would abate, and he should find some relief, accordingly he assisted her in getting ready to go to meeting. She invited him to accompany her, but he refused; she went to the house of God in a calm serene manner, not doubting but that God who had bowed her will, was able to subdue his also. Her absence afforded no relief to his troubled mind; instead thereof, his distress greatly increased; the wrath

of God seemed to lie heavy on his soul. He visited his fields but they appeared clothed in sackcloth. He returned to his house and walked his room, but found no peace. At length his wife returned from meeting with some friends, who called to see him, but he refused to be seen of them for a time. But soon the scene changed; for *he* that turneth the shadow of death into the morning and giveeth songs in the night appeared for his relief. His heart was melted, he confessed to his wife and all present, his criminal opposition, and desired forgivneess of God and every creature. At our next church meeting he was received by the church, and the sabbath following was baptised, and united with the church in commemorating the unspeakable love of God by partaking of the sacred symbols. This seemed like the falling of one of the stout oaks of Bashan. A number were arrested at this time, and the cry was heard; what shall we do to be saved? There appeared to be a visible shaking among the dry bones. Our conferences began to be crowded, sinners trembled, while saints rejoiced; young converts sang the praises of Emmanuel exulting in the riches of free grace and admiring the glorious institutions of the Lord Jesus. Some of all ages from nine years to seventy five, were sharers in this blessed work. Young men and maidens, old men and children united in praising the name of the Lord. It seemed like a little heaven below, to see the youth forsaking their

scenes of dissipation, and uniting with the saints in extalling redeeming love; to see the drunkard leaving his cups and instead of the inebriating draught, drinking in of the spirit of God; to see the deist and universalist renouncing their pernicious sentiments, and embracing the doctrine of the blessed Jesus, crowning him Lord of all. There has been no appearance of enthusiasm, nor any crying out. A deep solemnity has pervaded our assemblies. The work has been moderate, yet powerful it has been like a gentle rain, or the waters of Shiloh which move softly yet so mighty as to bear down opposition, and stop the mouths of gainsayers. Sinners have been converted; backsliders have returned with broken hearts, having experienced the truth of these words: "They that observe lying vanities forsake their own mercy." Saints have had their hearts warmed, and made joyful in the house of prayer. Sixty-five have been added to this church since the work began; fifty seven by baptism. Between 30 and forty have united with the Presbyterian church under the pastoral care of Mr. Brown. A number have also united with the Sabbatarians. Some at this time are waiting for an opportunity to manifest their loyalty to the great king of Zion. Others are under deep concern of mind, and some I believe, have been effectually wrought upon, who have not yet made a public profession but who will on some futnre day. As to myself, my cup has been mingled; for while I

have rejoiced to see so many of the dear youth and those of riper age, come forward in the cause of truth; I have trembled at the thought of the temptations, they will be exposed to from the world, the flesh, and devil. But this is my joy and support, that he, who keepeth Israel will neither slumber nor sleep, but will feed his flock as a shepherd, gather the lambs in his arms and carry them in his bosom. Into his faithful hands would I commit them, praying that he may keep them from falling and present shem faultless in the presence of his glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and for ever more.—*Amen.* JOHN PECK.

Extract of a letter from Colebrook Connecticut, dated January 23, 1816.

DEAR BROTHER. I shall take the liberty to inform you of the out-pouring of the spirit of God. The Lord was pleased to open the eyes of three or four persons in the fore part of last summer, and to discover his love to their souls. The Lord then began his work in the west part of elder Babcock's church, and he wrought with mighty power. Souls were daily born into the kingdom of the Redeemer—such a time our eyes never saw. One hundred have been added to elder Babcock's church, since the reformation began, and sixty to Mr. Lee's.—

There is a large number more, who are praising God, that have not, as yet united with any society. The Lord still continues his work in this and the adjacent towns. The eyes of babes have been opened; some of eleven years of age have united with the church. On the first Lord's day in September, myself, my companion, and nine more were immersed in the name of the holy Trinity. What a blessed privilege it is that we may follow the Lord in his ordinance, and especially that we may come to his table and there commemorate his unspeakable love.

A letter from North Wales to a minister in Utica, translated for the Vehicle.

There is a great revival of religion in North Wales, particularly, in the Island of Anglesus —five hundred were baptised in less than two years; although that is the smallest county in Wales. Cristmas Evans is very prosperous, through North Wales. They have had two very extraordinary associations; one met at Anglesus county town, and the other met at Llangevni, in the same county. A number of ministers from South Wales, attended this association; and a glorious time it was. All the preachers acknowledged that they never before enjoyed so much liberty in preaching the everlasting gospel. The season was similar to the times of the Apostles. In the following weeks and months, a large number of converts belonging to that, and other neighborhoods, came for-

ward to the churches, bore witness to the truth, and gave great evidence of a work of grace in their souls. It appears that the Lord has blessed his word by the mouth of all his servants, in the forementioned prosperous associations. There are also great revivals in Flintshire Caernarvonshire, and Montgomeryshire in the north; in Aberystwyth and Cardiganshire in South Wales, many have been baptised, and they expect many more in a short time. The reverend Samuel Breeze of Aberystwyth is dead; and the Reverend John James succeeds him in that place.

Generosity worthy Imitation and Praise!

Mr. Edward Thompson, an opulent merchant of Philadelphia, and a friend of christian missions, has had the kindness to offer a passage to Calcutta, for our missionary friends Mr. George H. Hough, his wife and two children and Mrs. White, without any compensation whatever. This worthy gentleman has made provision on the same gratuitous terms for their board on the passage, and has expressed to the Board of Missions, his readiness to accommodate any future missionaries, when any of his vessels are sailing to the east.

Sailing of the Missionaries from Philadelphia.

A few days before the missionary friends set sail, a public prayer-meeting was held in the Second Baptist Church, in Philadelphia, with a

view of solemnly and affectionately commending them to God and the word of his grace.— The assembly was large and the services impressive. The brethren who engaged in prayer were Dr. Allison of Burlington, Rev. Mr. Ely pastor of the Presbyterian Church in Pine-street, brethren Hewson, Staughton and White of Philadelphia, and brother Baker of Providence, R. I. Several appropriate addresses were delivered on the occasion. Dr. Atlee, a public preacher among the Friends, and brother of Mrs. White, gave a short and pleasing address, and afterwards fervently engaged in prayer.— During the solemnity, the following lines, composed on the impulse of the moment, were given out by Mr. Ely, and sung with peculiar interest.

Thy servants pray with one accord,
To Birmah waft thy servants, Lord;
And may their souls in Birmah find
A cov'nant God is ever kind.

Give them to see their heart's desire
Millions of converts for their hire;
And then in Birmah make their bed
Till Jesus wake them from the dead.

On Monday the 11th of December, Rev. Mr. Hough, his wife and two children, and Mrs. White, at the notice of only a few hours, went on board the Steam boat, for Newcastle, Delaware; where they expected to embark in the Benjamin Rush. As far as Newcastle, 40 miles

down the river several friends from the city accompanied them. Capt. Whilding of the Steam boat generously refused receiving any thing for their fare and accommodation. The missionaries seemed in excellent spirits, happy in each other, and happy in the blessed cause their hearts had been influenced to espouse. Captain Annsley of the Benjamin Rush, and one of the supercargoes, Mr. Eaves, and Dr. Ferguson who also went down in the Steam boat, discovered an amiable resolution to render to the missionaries every facility in their power, as did also the other supercargo, Mr. Rodman, who came to Newcastle by land. The sentiments excited at Newcastle by the prospect of a *final farewell* produced the following lines.

Adieu, lov'd friends! in Jesus' name
We bid the heart inspir'd adieu!
In yon fair bark descend the stream,
To Indian climes your course pursue.

Affection soft and Mem'ry stand,
To hold you to your natal soil;
But Grace can stretch the parting hand
Possess'd of all in Jesus' smile.

A thousand pray'rs for you ascend;
A thousand blessings shall return;
Diffus'd by that imperial friend,
Whose glory bids your bosoms burn.

Brethren belov'd on Eastern shores
Shall hail you welcome to the field;

Prudence unveil her sacred stores,
And Love her rich refreshments yield.

Go, firm in faith, maintain the fight,
Jehovah shall all nations know;
Veils shall be rent, and banish'd Night,
Where beams the sun or breezes blow.

Sustain'd of Heav'n devoutly swear
Perpetual league of heart and hands;
Nor Hell, nor Earth, nor Time shall tear
The sweet inviolable bands.

A few more moons, and we shall meet;
Our labors and our sufferings o'er;
And stand and sing at Jesus' feet
Nor mourn dividing Oceans more.

MISSIONARY INTELLIGENCE.

Ethiopia stretching out her hand to God.

SOUTH AFRICA.

Encouraging accounts continue to be received from the different parts of South Africa, calling for the warmest gratitude of Christians in Britain. Mr. Read, referring to the annual Report which accompanied his letters of January 20. 1815, says, "I trust this will be welcome, and give the society to see that God has not forsaken Bethelsdorp. It is impossible to ascertain how many have been converted but from the accounts already received,-200 have been added to the churches of Christ this year besides numbers who may be considered candidates,

who are believed to be born again of the Spirit, and looking to Christ for salvation. Among these are Hottentots Caffres, Bushmen, Corannas, Bootsuannas, Namaquas, slaves from Mozambique and Africa."

Having enumerated the present missionary stations (twelve in number,) he says "At the above stations some thousands of heathen have daily an opportunity of hearing of Christ, and him crucified. It is also a cause of thankfulness, that the cause of Christ meets with increasing support in this colony; upwards of 3000 rix dollars (about 750/) have been contributed to the society's fund this year,* and we hope it will increase the next year. Besides the regular missionary stations, the gospel is made known to the heathen in several other places, as at Graff Reynet, Zwatzberg, Duivenkok's River, &c. Martin Slabbert, a young farmer, converted about a year ago, was formerly a persecutor, but now preaches the faith which he once sought to destroy. He goes from house to house, and preaches Christ to every one he meets with, black or white. He has received the appellation of a Missionary, and some call him the Hottentot's god, because he is a friend

---

*The expenditure of the Society on account of the South African Missions for the last year, including the equipment of the Missionaries now on their way thither, amounted to more than 3000*l.

to the hottentots, and even shakes hands with any one whom he believes to belong to Christ. Such a man is here reckoned almost a monster!"

In another letter Mr. Read says—"You will perceive, dear Sir, that God is carrying on his work with vigour, not only here (at Bethelsdorp,) but in Africa in general. We may say here, almost daily, souls are added to the church—such as shall be saved. The day before yesterday a young man (one of brother Corner's apprentices, a carpenter) had been sent to the woods to cut and saw timber. On his departure brother Messer said to him, 'Wenzell, you must not return the same man you go away." This word touched him. When he was working in the wood, he had the misfortune almost to cut off his foot. He saw this painful event to be from God: convictions of sin seized him, and he cried to God for mercy. His leg was nearly mortifying, and his life seemed as it were to hang by a thread. He constantly exclaimed, 'Thou art a just God!—thou art a just God!' He sent a message to his father and mother not to be concerned for him, but for themselves—that God had wounded and would heal him, which, indeed, in great mercy he did, both in body and soul. Soon after his recovery, being engaged in felling timber, he came to a fine large tree, from which he expected many good boards, but after cutting a while, he found it to be quite rotten and hollow; and

it was as though one had said to him, "Ah, Wenzel! this is a picture of you and of every sinner!' He fell upon his face, crying, "O what a wonder, that such a rotten tree as I am should so long have cumbered the ground!" Ever since he came home he has been drowned in tears, and almost all that we can get from him is—"O free grace! free grace!"

In another letter Mr. Read says—"A boy came here last night from a boor's, and gave a most pleasing account of the work of grace in his heart. I asked him, if he knew himself to to be a sinner? He asked me, if I knew any one who was not? I asked him, who could save him? He said, Christ—I asked what Christ had done to save sinners? Died upon the cross.—I asked if he believed Jesus Christ would save him? He said, Yes—Why do you believe it? I feel it, said he; and not only so, I consider, that after he had died, and sent his servants the missionaries from such a far country to publish salvation, that it would be very strange if after all he should reject a sinner!"

Further account of the mission in Africa.

[*Extracts from the Journal of the Missionaries at Bethelsdorp, for the year* 1814.]

In the beginning of October last, a great awakening took place at Bethelsdorp. Eight adults were baptised. All the people were much affected before and during the service; after which all the fields were covered with

praying people. I must say, I never beheld such a scene in my life. Wherever I cast my eyes, I beheld tears flowing down their black cheeks. My maid servant and Jan Ztutzoe were two of the new converts. They may be called examples to the young people. Their former companions wept bitterly at the baptising place I spoke to several of them, exhorting them to follow their companions, which they promised to do. There is much reason to believe that a good work of grace is begun in the hearts of some of them, and of many others.

The missionaries mention various meetings in which the poor people could not suppress their feelings, but cried out aloud, and some fell down on the ground almost lifeless. One evening a man, who had been a notorious drunkard, cried out aloud, O my good people, do not live as I have done! O wretched man that I am, Lord, have mercy upon me, a sinner!

At one time they had 13 together under strong impressions, four of whom had been in the knitting-school of Mrs. Smith, when children, and who received their first impressions under her pious admonitions.

At an afternoon meeting, brother Pretorious addressed the people on the readiness with which Jesus Christ would accept a Bushman (the most despised of all the African tribes, and considered little better than beasts, as well as any other. Think, said he what we were, and what we now are, since God has sent his servants

to shew us the way of salvation Have not I, a Bushman, found grace! Was not I taken from the muzzle of the gun, and made an heir of eternal life? Was it ever known that a Hottentot had a waggon? No. Now I have a waggon and 20 oxen. We knew not God, much less his Son. We never inquired after him, but He sought us, and made us his children (and then he wept;) yes, out of the holes of the mountains. There are many who do not like to be called Bushmen; I am not ashamed to say that I am one God has had mercy upon me, and why should he not have mercy upon you? What are Bushmen but dogs for the Caffres, boors, and Oorlam Hottentots! Take an example from what Jesus hath done for me, and why should he not help you? Arise, and go to him (and here he wept again;) I wish I had this day an opportunity of telling all the Caffres, Hottentots, and Bushmen, what God has done for me, a Bushman.

This man was overheard telling the people that he could not say much for himself, for that formerly he was ashamed to be thought to pray; that for some years, whether walking, riding, or standing, he was praying: that his little boy, of about seven years of age, was with him, and hearing him mutter something, would say, "Is father counting his money?" But on his way through Africa with Mr. Campbell, he felt his heart grieved that he had so deceived his child, and prayed that his life might be spared, to tell

him the truth Immediately, therefore, on his return to Bethelsdorp he informed the boy, with great concern, that he had formerly deceived him and that he was praying when he heard him muttering. The boy has attended the experience meetings ever since, and the other day said he was persuaded there was free grace for him as well as for another, and that he longed to be united to Christ.

Oct. 26. Children came to me complaining of their sins, and also many adults, who were much concerned about their souls. All that day I had hardly time to eat bread, for the people were flocking into my house to speak to me about what they felt in their hearts.

A few days after, eight boys came to brother Messer, crying for mercy, and saying, "We must all have Christ, or we perish for ever;" some of them trembled, and others made excellent confessions. Yea, the children were walking about by scores, praying to the Lord, and singing. I beheld another procession of about 30 children together on the road, who sang and glorified God.

Last night our people were together till morning, praying and praising God with hymns. Old and young went even at midnight to one another's kralls, stirring up the Hottentots; when they arrived singing, some sprang out of their houses, thinking the last day was at hand, and thus they immediately joined the train.

October 31.—Nearly the whole day con-

versing with people under impressions, besides children.

November 2.—In our experience meeting, a girl in tears cried out, "I am a crucifier of Christ, his teachers, and myself" Brother Read, returning home from meeting, found 11 children on their knees in his house. One of 8 years of age was praying thus:—'Lord, I am not worthy to take thy holy name into my sinful lips. Lord give me thy Holy Spirit. Lord, let me not go back to the world. Let not Satan rule over me. Lord, I should not dare to come to thee, if thou hadst not said, 'Suffer little children to come to me, for of such is the kingdom of heaven.'

Nov. 6.—Visiting several houses; asked an old woman, in whom there is a work of grace, How she felt herself? She answered, Well.—What do you call well? When the heart is full of love to Christ.—Why, do you love Christ? Yes, because he will help me, and has helped me.—From what must he help you? From my sins.—How do you know that he will help you? He has promised to do it; he is immutable and so are his promises.—But if he should refuse? I will lie at his feet, and not go away till he kicks me away.

When brother Cupido was at Gamtoo's River, a child was overheared praying thus: 'Lord, I cannot say I am young and have not much sin; for though I have not openly committed so much sin, yet sin is in my heart.

Lord, my heart is hard, come with thy holy hammer and break it.'

Nov. 28 — Lord's Day The church was crowded with people, who were in general much afflicted. Brother Read preached from Mark x. 14, 16; and baptised 12 people. Almost all the people in the settlement made procession, singing from house to house, till bell-ringing in the evening, and thus they proceeded to church; but some staid behind, not able to follow them, lying on the ground crying out after Christ and his salvation. O what a blessed day has this been, not only to the people, but to the Missionaries too.

Mr. Read, on his jonrney from Cape Town to Bethelsdorp, called at Zuurbrack. When he took his leave, such was the affection of the people, that when he left the town, he was accompanied by nearly half of the inhabitants, whose voices, in singing hymns, rent the air. They accompanied him about two miles, and then returned.

He called at another place to spend the night, and messengers being dispatched to inform the people of the neighborhood that there would be a sermon in the morning, about 200 people attended by 10 o'clock. Mr. Read preached from Psalms lxxxix. 'Blessed is the people' &c. In the afternoon brother Cupido preached from Mark ii. 17. 'I came not to call the righteous,' &c. The curiosity to hear a Hottentot preacher was great; but the impression that

seemed to be made was greater still. In the evening Mr R ad preached ag in. So interested were the hearers, that they remained al night to hear another sermon in the morning.

They called at another place where the poor people were most earnestly desirous of hearing the word. A poor old slave woman entreated us to stay the night which we were unwilling to do, as we wished to go home. She said, 'O, Sir, have you no compassion for our poor souls so as to sacrifice a few hours for us. If Jesus were here, would he not hear our petition? It is not so much for myself, for I know Christ; but my poor friends are still blind; who knows what one word may do? Perhaps they may die before you come again. We are poor slaves; we cannot go to the word; must we therefore be lost? This language softened our hearts, and we resolved to stay, at least till midnight. After the boors had supped, all the people flocked to hear, and about midnight we departed.

Since the Lancastrian system was adopted, the children in the school have made great proficiency, both in reading and spelling; 50 can read the Bible with fluency. There are about 700 people in this setttlement.

Memoirs af Elder David Irish.

Mr. David Irish was born in Paulingstown, Dutches county, state of New York, December 21st, 1757. He lived, until he was about

seventeen years of age, in almost total ignorance of divine things. At that age, hearing that there was a reformation in an adjacent town, and having attained leave, he went to meeting there on a certain day to learn what a reformation was. When he came there, the solemn appearance of the people most sensibly struck him; and he was even affraid of them. However, urged by curiosity, he ventured in, but was soon overwhelmed with conscious guilt, and went home convinced that he must be reformed or sink to hell. He therefore set about the work of reformation with such zeal, that in a few days he thought himself as good as any one. But, being provoked to anger by the unruly conduct of a beast with which he was at work, his tongue betrayed the madness of his heart; a sense of his sinfulness rolled upon him to such a degree, that it brought him to the ground in despair.—His good opinion of himself left him; his anguish increased, until, slain by the law and made alive by divine grace, he rejoiced in Christ as his righteousness, his strength, and his salvation, he had now his duty to learn, from the word of God; and being convinced that he ought to be baptised and make a public profession of religion, he united with the baptist church in Dover, under the pastoral care of elder Waldo. In 1776, he settled himself in marriage. In 1782, he removed to Stillwater and joined the church under the care of elder Samuel Powers.

It was soon discovered, that he had a gift for public improvement, which was not wholly neglected. He did not immediately engage in the work of the ministry; but, on the day that terminated the thirtieth year of his life he preached his first sermon. In 1789, he removed to Lanesborough, and was ordained to the work of the gospel ministry in the summer of the following year. But he soon found it necessary to return to Stillwater, where he continued three years, preaching and administering the ordinances of the gospel.

In 1764, he removed to the town of Scipio in the county of Cayuga, at which time the whole county was almost an entire wilderness. He was the only baptist minister west of Whitesborough; and the field of his labors was very extensive. In the fall of that year there was a church established in Scipio, afterwards denominated the *first church in Scipio*. He soon afterwards had the satisfaction of seeing a church arise in Aurelius a town adjoining, to which in 1800 he removed and continued until his death, which took place on the 18th of September 1815. Elder Irish was indefatigable in labor, patient of fatigue, and easily surmounted many obstacles, which would deter one possessed of a mind less resolute. Those who are unacquainted with the state of new and thinly inhabited countries, cannot form an idea of the qualities necessary to enable a minister of Christ to plant the gospel in such an extensive

region, as was traversed by this valuable man. one instance, which may serve to show what he had the fortitude and perseverance to go through, it is thought proper to relate. In 1799, being called with some of his brethren of the church in Scipio to assist in organizing a church in Phelpstown, the roads at that time being totally impassable on horse back by reason of a great depth of mud and snow, he encouraged his brethren to undertake to travel on foot a distance of thirty miles, which all but one accomplished. He traveled very extensively to preach the gospel. There are but few places in the state of New-York, west of Whitestown and in Upper Canada where his name is not familiar. He manifested a zeal in the missionary cause, and performed Several mission under the Massachusetts Baptist Missionary Society to their acceptance. In his public performances he was more remarkable for his solemnity and zeal than for his depth in doctrine; yet he was not considered, by his acquaintance in general to be greatly deficient in doctrinal knowledge. He had many bitter enemies and many warm admirers. His enemies were often sanguine in their hopes of destroying his character, but never succeeded; and his friends might perhaps in some instances carry their fondness for him too far.

The only paper found after his death to guide the writer of these memoirs is one containing an account of the number baptised by him; by which it appears, that he, in the course of his

ministry, baptised 1280 persons, about 1100 of whom were baptised in the western country after his removal to Scipio.

At his interment an appropriate discourse was delivered by elder John Jeffries, from Timothy iv. 7, 8, *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing.*

ORDINATION.

Ordained, at Amenia, Dutchess County, in April last, to the work of an evangelist brother LEONARD ANSON. Brother Perkins, from Latingtown church, delivered a very appropriate and impressive discourse, from Jeremiah i. 17; brother *Asa Talmage*, offered the consecrating prayer; while brethren *John Buttolph, Isaac Fuller* and *John M. Peck*, laid on hand — brother *Lewis Leonard*, gave a lengthy and impressive charge from 2 Tim. 4, 5. Brother John M. Peck, gave the right hand of fellowship; and brother Isaac Fuller, offered the concluding prayer.